A SERMON

Preached at the

FUNERAL

Of that eminently vertuous, and pious Gentlewoman,

Mrs. *ELIZABETH ATWOOD*,

Relict of JOHN ATWOOD,

Late of *Bromfield* in the County of *ESSEX*, Esquire:

Who was there Interred, *December* 24. 1673.

By WILLIAM ALCHORNE, B. D.
And Rector of *High Ongar* in the same County.

London, Printed by *William Godbid*, 1674.

BIBLIOTHECA · BODLEIANA

To the Right Honourable and truly Excellent LADY,

THE LADY *MARY*,

Counteſs Dowager of *Warwick*.

HONOURED MADAM,

BEfore I had fully conſented that theſe Papers ſhould be made publick, I reſolved (in caſe I ſhould yield to do ſo) to præfix Your Honours *Name before them: For although I am truly conſcious to my ſelf, how unworthy they are of the publick view, and conſequently that I may be ſuppoſed a little too venturous, in preſuming to inſcribe them to ſo great a Name, yet in reſpect of that great kindneſs* Your Honour *had for this worthy* Gentlewoman, *(whom You were pleaſed to call Your* good, *and* kind, *and* faithful Friend,) *and eſpecially in reſpect of the ſcope and deſign of this little diſcourſe, which is, to perſwade to a Holy and Heavenly life here, as the only way and means to be happy hereafter, I do not deſpair*

of obtaining (at leaſt) Your Ladyſhips *pardon for my preſumption.*

Good Madam, *It hath pleaſed the God of all Grace, to make You one of the moſt eminent Inſtances (in this degenerate Age) of the happy conjunction of* Greatneſs *and* Goodneſs. *And I can ſcarce forbear (eſpecially having ſo fair an occaſion from the Subject I treat of) ſomewhat particularly to remarque, how great an Example Your* Honour *is of that Heavenly life which I here recommend, whereby You command a great veneration from all that value Vertue, and do honour true Goodneſs, and do alſo force a reverence, even from thoſe who do neither eſteem, nor practiſe it. But I am well aſſured, that Your* Honour *takes much more pleaſure in doing, and being good, than in hearing of it.*

And therefore (when I have made my very grateful acknowledgments, for that comfortable Livelyhood I enjoy, under God, from the gift of my (late) Right Honourable *and* truly Noble Patron, *(of whoſe favour to me, Your* Honours *good thoughts of me, was not the leaſt reaſon;) And have given Your* Honour *the trouble to tell you, That I have here added, what (in reſpect of night approaching) I was*

forced

ſucceed in Preaching to omit :) I ſhall only add my hearty Prayers to Almighty God for Your Honour, *That he would pleaſe abundantly to ſhed abroad the Comforts of his Spirit into Your Heart, and enable You with chearfulneſs to perſevere in Your Chriſtian Courſe : That Your* Honour *may long continue a worthy Inſtrument of the glory of God here ; And that* at the appearing of Christ, who is our life, You may then appear with Him in glory. *This is the very ſincere deſire of,*

Honour'd Madam,

Your Honours moſt obliged Servant,

And humble Orator,

William Alchorne.

COLOSS. 3. 4.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

UNder what notion soever we consider man, if apart, and distinct from that future estate of happiness, and glory, which God hath designed him for, and as *having hope only in this life*, we must (with the Apostle 1 *Cor.* 15. 19.) pronounce him very *miserable:* For if we consider him meerly as a Creature, in his material, and elementary composition, as having a Being only for few moments here in the world, and that accompanied with a great many difficulties, and disasters, and then for ever to cease to be, and to return to nothing, how many removes is he, in this respect, from true happiness? Nay, if we consider him as a rational Creature, furnished with excellent powers, and noble faculties, and endowments, yet if we look on him as aiming only at **the things which are seen, which are but temporal*, and without respect to that glory, which is here in part revealed, and hereafter more fully to be both revealed and enjoyed, we may pronounce the most wise, and learned, the most prudent, and politick, the most active and industrious of the sons of men, to be but pursuing a great Impertinence, and that **he who increaseth knowledge increaseth sorrow*, and that not only in respect of the imperfection of his knowledge, and from the con-

*2 Cor. 4. 18.

*Eccl. 1. 18.

ſideration of the many things he is ignorant of, but alſo from the conſideration of this, That as the wiſe dyeth, ſo dyeth the fooliſh, and that the duſt of the choiceſt and moſt refined of Mortals, muſt be mingled with that of the moſt vile and deſpicable, and that one end happeneth to them both: It is only that **2 Tim. 1. 10.* *life and immortality, which is brought to light by the Goſpel*, that can buoy us up, under the difficulties and preſſures that attend us in this our pilgrimage, and can engage us to acquit our ſelves in ſome meaſure worthy of that high degree of being, which God hath placed us in; This is that which can enable us to trample on the world, and all the flattering, and inſinuating divertiſements of it; This can make us deſpiſe, yea triumph in all that ſcorn, and reproach, and ill uſage of the world, which the profeſſion of ſerious godlineſs expoſeth us to; This can make us not only patiently bear, but even *rejoyce in tribulation*, and *through good report, and evil report*, to run with courage, and **patience, the race that is ſet before us, looking unto Jeſus, the author, and finiſher of our faith*, and receiving encouragement from his example, *who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is now ſet down at the right hand of God*, and being aſſured that *when Chriſt who is our life ſhall appear, we alſo ſhall then appear with him in glory.* **Heb. 12. 1, 2.*

'Twas the Conſideration of this (doubtleſs) that inclined that *Excellent Perſon*, our worthy, and deſervedly valued Friend, (to whoſe duſt, we are now paying our laſt reſpects) to direct me to this portion of Scripture, for the ſubject of my diſcourſe to her ſurvi-

ſurviving friends, at her funeral; and may it pleaſe God ſo to bleſs, what is to be ſpoken from it, that we may arrive at that well-grounded expectation of the glory, and happineſs here mentioned, which we have great reaſon to be confident, God was pleaſed of his abundant goodneſs, to bleſs this excellent ſervant of his with.

These two laſt Chapters of this Epiſtle, are the uſes which the Apoſtle makes of the doctrine of the preceding Chapters, and we may in moſt of his Epiſtles, obſerve this to be his method, to ſubjoyn to diſcourſes of faith, exhortarions to a holy life, he would have a good Tree ſhew it ſelf to be ſuch, by bringing forth good Fruit, and a ſound Belief to approve it ſelf ſuch, by a holy and good Converſation; ſo inſignificant a thing is the pretence of believing, if it be not verified by a good life. The Apoſtle having in the foregoing Chapters confirmed and eſtabliſhed the Doctrine of the Goſpel, and exploded, and confuted the errours, and impoſtures of falſe Apoſtles, he would here excite the *Coloſſians*, and all true Chriſtians, to the exerciſe of a holy life, as being the beſt evidence of the truth of their profeſſion, and that they had not *received in vain*, that *grace* and goodneſs *of God*, in vouchſafing them the knowledge of that great myſtery of the Goſpel, which was kept **hid from ages and generations.* *Col. 1. 26.

There is in this Chapter a twofold Exhortation, the one general, which concerns all Chriſtians, in all capacities, *à ver.* 1. *ad* 18. the other more ſpecial, which concerns only the ſeveral relations and circumſtances of condition, there mentioned, *viz.*

Husbands and Wives, Parents and Children, Maſters and Servants, from thence to the end of the Chapter.

In the two firſt verſes of this Chapter, the Apoſtle doth obviate the uſual miſtakes, and conſtructions, which do hinder men from attaining ſo noble, and worthy an end, as that of being bleſſed and happy in heaven, And they are theſe:

I. Firſt, mens dividing the end from the means, being confident of *happineſs*, and yet neglecting *holineſs*; and the Apoſtle doth this, by joyning the end, and the means together, and by repreſenting, that if we would be happy in enjoying the things above, we muſt *ſeek* them, we muſt *ſet our affections* on them.

II. A ſecond miſtake, or hindrance is, mens uſing wrong, undue, and improper means, ſuch as will not be effectual to the attaining the end; and this the Apoſtle doth, by directing to the true, and right means, and that is heavenly mindedneſs, and a holy and heavenly life: 'Tis not unneceſſary auſterities to our ſelves, ſevere whippings, tedious pilgrimages, or a blind and implicit giving up our underſtandings, to the imperious and unreaſonable dictates of a pretendedly infallible Guide, that are proper means for the attaining this bleſſedneſs: No, we muſt *ſeek the things that are above*, and *ſet our affections on things above*, if we would attain that bleſſedneſs, which is *above*.

III. A third hindrance is, mens not proportioning the means to the end, making but feeble and languid attempts, in the purſuit of thoſe things, whoſe

whose worth requires a more serious industry; and this the Apostle obviates, in the very comprehensive sense of those two words ζητεῖτε and φρονεῖτε, the former signifying, *summo studio quærere, mirifice curare*, it denotes labour and industry, and excludes a lazy velleity; the latter comprehends (as the learned Bishop *Davenant* observes) both *the act of the mind thinking on a thing, and the act of the will and affections approving and loving it*; and consequently, unless both these be joyned, the means are not adæquate, and proportion'd to the end, and both are intimated in that word φρονεῖτε, *set your affections on things above.* *Daven.* in loc.

This great duty of heavenly mindedness, and a holy and heavenly conversation, the Apostle urgeth by several Arguments in the Context, and amongst the rest by this in the Text, which is taken from the certain expectation of their future glory, together with the circumstance of time, when it shall be bestowed on the faithful, and that is, *when Christ shall appear: When Christ who is our life shall appear, then, &c.*

In the words are two things considerable:

I. First, Something supposed, *That Christ our life shall appear.*

II. Secondly, Something express'd, That when he doth so, then shall all true Believers *appear with him in glory.*

In the former, *viz.* that which is supposed, I would consider three particulars.

1. First, That Christ is our life.

2. Secondly, That Christ, who is our life, shall appear.

3. Thirdly,

3. Thirdly, That the time of this appearing of Chriſt, is very uncertain, as I ſhall endeavour to ſhew you from the Text.

In the latter, *viz.* that which is expreſs'd, *That when Chriſt, who is our life, ſhall appear, then ſhall* all true Believers *appear with him in glory*, I would alſo conſider three particulars.

1. Firſt, The time fixed for the compleating the happineſs of the Godly, *Then*, that is, *when Chriſt ſhall appear.*

2. Secondly, The open manifeſtation of this compleat and perfect happineſs, at that day, intimated in the word (φανερωθήσεσθε) *ſhall appear*, or be *manifeſted.*

3. Thirdly, The glory and ſplendour of this bleſſed eſtate, thus compleated and manifeſted, *They ſhall appear with him in glory.*

I would ſpeak briefly to each of theſe, and ſhall endeavour to ſhew you, how cogent and concluding the Text is in all theſe particulars, for the purpoſe it is deſigned by the Apoſtle, *viz.* An argument to preſs and engage men to heavenly mindedneſs, and a holy and heavenly converſation.

I begin with the firſt particular, that which is ſuppoſed, *That Chriſt our life ſhall appear*, and here:

I. Firſt, of the firſt particular mentioned, That Chriſt is our life, for upon our having, or not having Chriſt, doth depend our having or not having life, according to that of the Apoſtle, 1 *John* 5. 12. *He that hath the Son hath life, and he that hath not the Son hath not life:* He is the life of all thoſe, that look for

for his appearing, to their comfort. That which the Wiſe-man ſpeaks of wiſdom, may not only be applied to Chriſt, but is ſuppoſed by many Expoſitors to be principally meant of Chriſt, who is the Eternal Wiſdom of the Father, *Prov.* 8. 35, 36. *whoſo findeth me findeth life, and ſhall obtain favour of the Lord, but he that ſinneth againſt me, wrongeth his own ſoul, all they that hate me love death.* Hence we find St. *Paul* diſclaiming any other life, and not counting it worth owning in compariſon of this, *Gal.* 2. 20. *I live, yet not I, but Chriſt liveth in me.* More particularly, without Chriſt we cannot live either the life of *grace*, or the life of *glory*.

1. Not the life of *grace*, for he is made of God unto us, *Wiſdom* as well as *Righteouſneſs*, and *Sanctification* as well as *Redemption*, 1 *Cor.* 1. 30. and 'tis *of his fulneſs* that *all we receive, and grace for grace*, *John* 1. 16. Chriſt had a fulneſs of grace, for this end, that he might be a vital, and univerſal principle of grace to his Church: Hence we find Chriſt compared to a *Fountain, in ſeveral Texts of Scripture, without the ſupplies of which, all the ſtreams would be quickly dried up; ſometimes to the *Sun, being call'd **the Sun of Righteouſneſs*, intimating that the beſt of Saints do borrow all that light they ſhine with from Him; ſometimes to Treaſures and Riches; there are *unſearchable riches* ſaid to be in Chriſt, *Eph.* 3. 8. and *In him are hid all the treaſures of Wiſdom and knowledge*, *Col.* 2. 3. denoting that all our ſupplies are from that rich ſtore-houſe: He is elſewhere called the **true vine*, and beliévers *the branches*, implying that they have all their growth and fruitfulneſs

*Cant. 4. 5.

*Zach. 13. 1.

*Mal. 4. 2.

Joh. 15.

fulneſs from him: And then his being called the Head of his Church, infers (amongſt other things) that he is a principle and fountain of grace and holineſs to them: 'Tis only he that is the Author and Giver of all grace, *For unto every one of us is given grace, according to the meaſure of the gift of Chriſt*, *Eph.* 4. 7. that is, in ſuch proportions, and degrees, as Chriſt, the giver of it, is pleaſed to diſpenſe. So that without him we cannot live the life of grace.

2. Nor, ſecondly, can we without him, live the life of *glory*: It is *Chriſt* living *in us*, which is *the hope of glory*, *Col.* 1. 27. and this is that which is principally here intended by the Apoſtle, when he calls Chriſt our life, for the Apoſtle is here ſpeaking of that glory, and happineſs, which Believers ſhall have with Chriſt at the Reſurrection, *(we ſhall appear with him in glory)* and he would in this phraſe ſuggeſt to us, the reaſon and ground of this expectation, *viz.* That it is from Chriſt, and his undertakings; which he counts ſo eſſentially neceſſary to our being made partakers of this life of glory, that he calls Chriſt our very life. 'Tis he only who is the great propitiation, and expiatory ſacrifice for ſin, which expoſeth us to the loſs and forfeiture of this great happineſs: For Jeſus Chriſt doth not only by his *Prophetical Office* teach, and inſtruct us, by revealing the Will of God, and **giving knowledge of ſalvation to his people*, and *give light to them that ſit in darkneſs, and the ſhadow of death*; and by his *Kingly Office*, and Authority, rule and govern us, and require our obedience to the Laws of the Goſpel: But by his *Prieſtly Office* hath made an attonement to God for us, and

*Luk. 1. 78, 79.

and ſo procured our Reconciliation to him, for ſo the Apoſtle ſpeaks, *Eph.* 5. 2. *He gave himſelf for us, an offering, and a ſacrifice to God, for a ſweet ſmelling ſavour,* and ſo *became the Author of eternal ſalvation to all them that obey him,* (as you have it, *Heb.* 5. 9.) And indeed, in reſpect of the total pollution and depravity which hath overſpread Mankind, the Infiniteneſs (after a ſort) of ſin, which derives ſo heinous a guilt upon the ſinner, and the Infiniteneſs of the Juſtice of God, who is a *Righteous God*, and *loveth Righteouſneſs*, there could be no poſſibility of reſtoring us to the favour of God, and obtaining the glory and bleſſedneſs of Heaven, had not the Goodneſs and Wiſdom of God, contrived this happy Expedient for us. The Apoſtle having ſaid in 1 *Joh.* 5. 11. *That God hath given us eternal life*, adds immediately, *And this life is in his Son.*

In ſhort, It is Chriſt who hath merited this life of glory for us, by his death: It is he who hath reveal'd it, and brought life, and immortality to light, by the Goſpel: It is he who beſtoweth the firſt-fruits, and earneſt of it, by his Grace, and Spirit here: And it is he who will moſt certainly confer the fullneſs, and completeneſs of it, upon all ſincere, and holy Souls hereafter.

USE. And what a ſtrong motive is this to a holy and heavenly life, *viz.* That Chriſt is our life, which may appear to be more evident, and enforcing, if we conſider theſe two particulars:

I. Firſt, The nature of that life of glory, which Chriſt hath purchaſed, and doth beſtow.

II. Secondly, Who it is that confers it: It is no other than *Chriſt*, who is our life.

1. Conſider the nature of that life of glory, which Chriſt confers, and this doth ſtrongly infer the neceſſity of a holy and heavenly life: For the glory and happineſs of Heaven is not only annexed, and limited to a holy life, (the Scripture telling us, *That it is Godlineſs which hath the promiſe of the life that now is, and that which is to come*, 1 *Tim.* 4. 8. and that *eternal life* belongs to them only, *who by patient continuance in well-doing, do ſeek for glory, and honour, and immortality*, *Rom.* 2. 7.) but it doth eſpecially conſiſt in it. The happineſs of Heaven doth not conſiſt in a meer exemption, and freedom from evil, (though that is part of it:) It doth not conſiſt in the enjoyment of carnal, and ſenſual delights, (which is the Paradiſe *Mahomet* hath promiſed to his Diſciples:) But it doth eſpecially conſiſt, in our being made *like unto* God, 1 *Joh.* 3. 2. in being changed into the image and reſemblance of the Divine Perfections. The Happineſs of Heaven, and perfect Holineſs are (as that *worthy Perſon* well obſerves) the ſame thing, under ſeveral conceptions, and expreſſions, according to that common, but very true Aſſertion, ſo frequently uſed by Divines, both antient and modern, *That grace is glory begun, and glory is grace completed and perfected.* Now, how ſtrongly doth this infer the neceſſity of a holy life? Britiſh ſenſual wretches are no way fitted and diſpoſed for this bleſſed eſtate; Heaven would not be Heaven to an unholy, impure wretch: For *what communion hath light with darkneſs?* That Text in St. *John*, that I named but now, doth infer, That unleſs there be a likeneſs to God, we cannot *ſee him as he is*: It is only holineſs that

Vid The worthy Author of *The Deſign of Chriſtianity.*

that makes us *meet*, and renders us capable, *to partake of the inheritance of the Saints in light*, *Col.* 1. 12. To true is that Aphoriſm laid down *Heb.* 12. 14. *Without holineſs no man can ſee the Lord.* So that the holy nature of the Bleſſedneſs of Heaven, doth ſtrongly infer the neceſſity of holineſs here.

2. Secondly, Conſider we who it is that confers this life of glory, and this will further ſtrengthen the Argument, and that is no other than Chriſt himſelf: 'Tis *He* who is our life. Now whether we conſider the holineſs of his *perſon*, the holineſs of his *doctrine*, or the holineſs and exactneſs of the *example* he hath ſet us, we ſhall ſee the indiſpenſible neceſſity of our being holy like him, if we expect to be happy with him.

1. As to his Perſon, he is called (*a*) *holy, harmleſs, undefiled, ſeparate from ſinners*, who (*b*) *did nothing amiſs*, (*c*) *who did no ſin, neither was guile found in his mouth*, who did (*d*) *always thoſe things* which were *pleaſing* to God; and can we ſuppoſe that this holy *Saviour*, who came to (*e*) *ſave his people from their ſins*, will ſave any in their ſins? It is a notion extremely unworthy of the holy Jeſus, that he ſhould ſave any from *wrath*, but thoſe whom he ſaves from *ſin*, or that any ſhould lay claim to the bleſſed effects of his merit, but thoſe who partake of the bleſſed influences of his Spirit.

(*a*) Heb. 7. 26.
(*b*) Luk. 23. 41.
(*c*) 1 Pet. 2. 22.
(*d*) Joh. 8. 29.
(*e*) Matth. 1. 21.

2. As to his Doctrine which he hath taught us, it favours of nothing but holineſs: See that excellent Compendium of it, in Chriſts Sermon on the Mount, particularly in the Beatitudes, mentioned *Matth.* 5. where you find that *poverty of ſpirit*, or a low, and

mean opinion of our ſelves, true godly *ſorrow*, in a ſenſe of our ſins, and ſpiritual wants, *Meekneſs* and quietneſs of ſpirit, in reference both to God and men; *hungring* and *thirſting after righteouſneſs*, or a holy impatience of ſoul after holineſs, and the favour of God; *Mercifulneſs* both in giving and forgiving; *Purity of heart*, in oppoſition both to carnality and hypocriſie; *Peaceable mindedneſs*; Patience, and courage in bearing all *perſecutions*, and reproaches for the ſake of Chriſt: All theſe, according to this Doctrin Chriſt hath taught, are indiſpenſibly required of all, who expect true bleſſedneſs, either here, or hereafter. So that the Doctrin Chriſt hath taught, doth ſtrongly infer the neceſſity of a holy life.

3. As to his Example, that concludes as ſtrongly as the former, *He* **went about* all his days *doing good*. There needs no other evidence to prove his life to have been exemplarily holy, than the reading the hiſtory of it, which will ſhew us, how meek and gentle, how kind and courteous, how humble and patient, how charitable and compaſſionate, how mortified to the world and how devout towards God he was, in every part of his life. Now he hath *left* us this *example* on purpoſe, *that we might follow his ſteps*, and hath expreſly bid us *learn of him*; and we are plainly told by the Apoſtle, That whoever pretends to be a Chriſtian, muſt imitate Chriſt, for ſo you have it, 1 *Joh.* 2. 6. *He that ſaith he abideth in him, ought himſelf ſo to walk, even as he walked.* And this finiſheth the firſt particular in the Suppoſition, That Chriſt is our life. I ſhall be more brief in thoſe that follow.

*Act. 10.38.

II. The

II. The ſecond thing ſuppoſed is, That Chriſt our Lord ſhall appear, that is, ſhall ſhew himſelf in his glory to judge the world. This is uſually underſtood in the Scripture by the appearing of Chriſt: Thus, Heb. 9. 28. —*Unto them that look for him, ſhall he appear the ſecond time, without ſin, unto ſalvation:* And 1 Pet. 5. 4. —*When the chief Shepherd ſhall appear, ye ſhall receive a crown of glory, that fadeth not away:* And 1 Joh. 2. 28. —*Abide in him, that when he ſhall appear, we may have confidence, and not be aſhamed before him, at his coming:* And 2 *Tim.* 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, at his appearing, and his kingdom.*

This appearing of Chriſt, the Apoſtle ſuppoſeth, is a point undoubtedly believed, which yet might abundantly manifeſted, for beſides the Authority of the Holy Scripture, which is ſo full in it, (as *Heb.* 9. 27. —*It is appointed for all men once to dye, and after that the judgment*; and *Eccleſ.* 12. 14. *God ſhall bring every work to judgment, with every ſecret thing, whether it be good, or whether it be evil*; I ſay beſides this) it may be demonſtrated by reaſon: For **the inviſible things of God*, are *clearly ſeen*, and *underſtood by the things that are made, even his eternal power and Godhead.* And if God made all things, he muſt needs know them, and if he know them, he knows how to govern them, and then (conſidering he is ſo perfect a Being, that he cannot be capable of detriment or advantage by them) his government muſt needs be very wiſe and righteous, and if ſo, there muſt be a judgment in the other world, becauſe if we exclude that, it will be impoſſible to vindicate the wiſdom, *Rom. 1. 20.

wiſdom, and righteouſneſs of God, in his Govern-
*Gen. 18. 25. ment of the world: *The Judge of all the world, we are ſure, will do right: Juſtice requires, ut bonis bene ſit, malis autem male, that it ſhould fare well with the good, and ill with the wicked: But the contrary is often ſeen here, therefore there muſt be a further compenſation, both to the godly, and the wicked, in the other world.

(a) Τεθνεῶτας δεῖ κρίνεσθαι. (Plato.)
(b) Καὶ ὃδ καθ' ἁυτὸν δύο τρόπους νομίζομεν, μίαν δικαίων, ἑτέραν τῶν ἀδίκων. (Soph.)

This is a notion ſo agreeable to the mind of man, that many of the Heathens have ſeen and aſſerted it, (a) *The dead muſt be judged,* (ſaith *Plato:*) And another thus, (b) *In the other world we affirm there are two paths, the one for the juſt, the other for the unjuſt.*

USE. I might ſay more to this, but I ſhall ſuppoſe it to be owned as an Article of our Faith, and ſhall only conſider, what a forcible Argument the conſideration of it is, to a holy, and a heavenly life. And indeed we can ſcarce ſuppoſe a greater, for if we do indeed believe, that our Souls do ſubſiſt, when ſeparated from our Bodies, and that our Bodies and
*2 Cor. 5. 20. Souls ſhall at this great day be united, *That every one may receive the things done in the body, according to that he hath done, whether good or evil;* what greater Argument can there be to engage us to be *holy in all*
*Conf. l. 6. c. 6. *manner of converſation?* *St. *Auguſtine* ſaith, It was *(metus mortis, & futuri judicii,)* the fear of death, and that judgment, which he believed to be conſequent upon it, that brought him out of the deep gulf of ſin and ſenſuality: And he ſaith, He would have given the Garland to *Epicurus*, who made happineſs to conſiſt in ſenſual pleaſure, if he had not been fully perſwaded of the certainty of this day. That irrational,

rational, and impious reſolution of ſecure Sinners, is indeed greatly to be lamented, That *_becauſe ſentence is not ſpeedily executed, therefore their heart is fully ſet to do evil_; becauſe this day is delayed, therefore they think it ſhall never be. But the Scripture doth direct us to other Inferences, from the conſideration of the laſt Judgment: The *Wiſe-man exhorts to fear God, upon this conſideration, _For God ſhall bring every work into judgment, with every ſecret thing, &c._ And St. _Paul_ urgeth it to the ſame purpoſe, _Act._ 17. 30, 31. — _Now God commandeth all men every where to repent, becauſe he hath appointed a day, wherein he will judge the world in righteouſneſs_ — The Scripture plainly tells us, *_That the ungodly ſhall not ſtand in the judgment_: And that *_to him only who ordereth his converſation aright, will he ſhew the ſalvation of God_: *_Knowing therefore the terrour of the Lord_, (the dreadfulneſs of this day, to ſecure impenitent Sinners, who do heap up wrath againſt this day of wrath,) _we perſwade men_. And oh! that God would make this conſideration effectual to perſwade us to flee from that wrath which will ſurely come on all ſecure Sinners, by _bringing forth fruits meet for repentance_. Indeed the very reading of the proceſs of this day, as it is deſcribed by Chriſt himſelf, _Matth._ 25. may be enough to convince any that will ſeriouſly conſider it, That it ought to be a very ſtrong inducement to a holy, and heavenly life.

*Eccleſ. 8. 11.

*Eccleſ. 12. 13, 14.

*Pſal. 1. 5.

*Pſal. 50. 23.

*2 Cor. 5. 11.

But I proceed to the third thing ſuppoſed.

III. Thirdly, That the time of this appearing of Chriſt is very uncertain. This is evident from the word, ὅτε, _when_, which in the Original hath an indefinite

definite ſignification, it ſignifies *whenſoever*, or at what time ſoever, ſooner or later. The Apoſtle ſpeaking of Chriſts appearing to Judgment, ſpeaks indefinitely, he doth not define the time, he doth not fix any certain day, or month, or year, but ὅταν, *whenſoever* it is: And yet how confidently have ſome ventured at it: Some ſuppoſing, that as the World was ſix days in creating, and then came the Sabbath of reſt; ſo the World ſhould laſt ſix thouſand years, and then the Eternal Sabbath ſhould come: Others calculate thus, That the World ſhould laſt as long after Chriſt, as it was from the Creation to the Flood: Others, That it ſhould be as long to the Judgment after Chriſt, as it was from *Moſes* to Chriſt. Many other bold conjectures may be met with, from men of greater confidence than wiſdom. But it doth not become us over-curiouſly to ſearch into what God hath kept ſecret, for **ſecret things belong unto the Lord our God*, they are only things revealed which concern us.

*Deut. 29. 29.

USE. But this alſo is to be improved to the ſame purpoſe with the former, *viz.* To engage us to a holy, and a heavenly life, and to live in a continual expectation of this day, becauſe we are ſo uncertain as to the time of it. Our bleſſed Saviour gives this caution, in reference to that coming of his, which he foretold for the deſtruction of the obdurate *Jews*, *Luk.* 21. 34. *Take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfetting, and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares*; intimating, That that day was like to come at unawares on them, that gave themſelves over to ſenſual pleaſures,

pleaſures, and delights, and were drown'd in the cares of the world; and withall too, that it would be extremely dangerous, to be immers'd in earthly and ſenſual converſe, and employment, and ſo to have that day come on them unawares. And the ſame caution may be very fitly urged, in reſpect of the coming of Chriſt to the general Judgment, that we take great care we be not ſurpriſed, and found ſecure in ſin, and immers'd in ſenſuality, for how far or near ſoever it be to the coming of Chriſt to the general Judgment, yet we may well reckon of his coming, in reſpect of our particular judgment at death, not to be far off, and that is the ſame thing to us, for as death leaves us, judgment finds us. St. *Auguſtine* asks this queſtion, Why Chriſt and his Apoſtles, who lived ſo many hundred years ago, did ſo earneſtly exhort to take heed, that that day come not on us unawares? And he anſwers it thus, *Becauſe if the day of death do find us unprepared, ſo will the day of judgment alſo; for in whatever eſtate we dye, whether in that of ſin, or of grace, in that ſtate ſhall we be judged.*

*Imparatum inveniet ille dies, quem imparatum invenerit vitæ hujꝰ ultimus dies; Qualis in die iſto quiſque moritur, talis in die illo judicabitur. (*Aug.*)

Oh! That we would therefore reſolve in every part of our lives to walk circumſpectly, and exactly, and ſerve God with that zeal and fervency, that fear and reverence, that humility and ſincerity, as if we were forthwith to render our account to God, and that upon this Conſideration, That the time not only of the General, but alſo of our particular Judgment, is ſo very uncertain.

And this finiſheth that which I intend of the firſt part of the Text, *viz.* that which is ſuppoſed, *That Chriſt who is our life ſhall appear.*

I now proceed to the ſecond part of the Text, *viz.* that which is expreſt, which is, *That when Chriſt our life doth appear, then ſhall the godly appear with him in glory.*

I. And here the firſt thing I mentioned to be conſidered, was, The time fixed for the completing the happineſs of the godly, *Then*, that is, when Chriſt appears in glory. The Apoſtle doth here affirm, that *then* we ſhall appear with Chriſt in glory, and doth alſo ſuppoſe, that our perfection of glory, and happineſs, will not be *till* then. At the ſecond appearing of Chriſt, the glory and happineſs of Believers ſhall have its full and complete accompliſhment, *(Then ſhall ye appear.)* Not that we hence at all ſuppoſe, the ſouls of thoſe who dye in the true faith and fear of God, to be without bleſſedneſs until the glorious appearing of Chriſt, for the Apoſtle doth plainly own his expectation of being *preſent with the Lord*, even when *abſent from the body*, 2 Cor. 5. 8. much leſs is there the leaſt countenance from hence, of that middle eſtate, between Heaven and Hell, which thoſe of the Church of *Rome* call *Purgatory*, (a thing wholly unknown, both to Scripture, and the Primitive times of Chriſtianity:) But this is that which we affirm, and do ſuppoſe to be plainly grounded on this Text, That all true Believers do expect a perfection of glory and happineſs, when their bodies and ſouls ſhall be glorified together at the great day. Their happineſs is great at their diſſolution, when they go to Chriſt, but far greater at this great day of reſtauration and reſtitution, when Chriſt comes to them, when *Chriſt appears they*

ſhall

shall be like him, 1 *Joh.* 3. 2. and that not only in their ſouls, but in their bodies too, as is evident from that Text, *Phil.* 3. 21. — *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body* — When their ſouls and bodies are again joyned together, and glorified together, this muſt needs make a complete eſtate of glory and happineſs.

USE. And what a great encouragement is this to ſerve God, to walk holily, and exactly with him, and to be upright, and ſincere before him? *viz.* That we ſhall not only at our diſſolution be bleſſed in our ſouls, by our fruition of God, and our being with Chriſt, but ſhall alſo have a further increaſe of it, and addition to it, when Chriſt appears in his glory. Nay, this Argument, of the completing the happineſs of Believers at the appearing of Chriſt, not only concludes how well it becomes us, to live a holy and a heavenly life, upon this conſideration, That we ſhall be happy at death, and completely happy at the reſurrection; but it alſo infers the indiſpenſible neceſſity of it, for the finiſhing and completing a thing, ſuppoſeth the beginning of it; ſo that unleſs our happineſs be begun here, in this life, by our ſerious ſerving God, and living above the world, we cannot expect the completing it hereafter, according to that Rule of the Apoſtle, *Gal.* 6. 7. *Whatſoever a man ſowes, that ſhall he reap*; which words are thus paraphras'd by the Learned Dr. *Hammond*, *As a man deals with God, ſo will God deal with him; as a mans courſe of life is, ſo ſhall he ſpeed at Gods Tribunal.*

II. But I proceed to the ſecond particular, The open manifeſtation of this complete and perfect happineſs

pineſs at that day, intimated in the word (φανερωθησεται) *ſhall appear*, or be *manifeſted*, intimating, That the bleſſedneſs of true Believers ſhall be very conſpicuous, and evidently ſeen of men and Angels at this great day: The Righteous Judge will then be publickly ſeen, and owned to be ſo, and the equity of his proceedings ſhall be abundantly manifeſted, ſo that every tongue ſhall be forced to confeſs the juſtneſs of them: And as Chriſt ſhall be **glorified in his Saints*, and *admired in them that believe*, (that I may uſe the words of that Text to this ſenſe, though perhaps the principal ſcope of it is of another import,) ſo all that are Chriſt's, all true Believers, ſhall have their happineſs and glory fully manifeſted, to the view, and admiration of all the world. Here the world looks on the troubles and diſaſters of Gods children, but they ſee not their comforts, they behold their preſent affliction, but diſcern not their future happineſs, and ſo account their life little better than folly and madneſs; but then there will be a full juſtification of the choice they have made, and of the way and courſe they have taken, to attain this bleſſedneſs. When once the **hidden things of darkneſs are*, at this great day, *brought to light, and the counſels of the heart are manifeſted, then ſhall every* good and ſincere Soul *have* open *praiſe*, and commendation *of God*: As the wicked ſhall then be publickly ſham'd and diſgrac'd, their moſt ſecret impieties divulged, and their moſt ſpecious pretences diſcovered: So the godly ſhall be as publickly honoured and rewarded; either their ſinful failings ſhall not then be mentioned, or if they be, they ſhall however be publickly

*2 Theſ. 1. 10.

*1 Cor. 4. 5.

and

and honourably acquitted from them: All reproaches and aspertions shall then be wip'd off, and they shall shine in lustre and glory, as the Sun, in the Kingdom of God.

And is not this a very forcible Argument to engage us to a holy and heavenly life? That though the worth of a Christian here, be never so much obscured, yet then it shall be rendred very illustrious. Indeed, this Argument is not only of force to infer a serious care to live holily, and piously, that so we may have this publick approbation, at the great day; but it hath a peculiar usefulness to remove one of the most fatal obstructions in the world to true Godliness, and which too often doth blast our expectations, in young beginners in Religion, and nip our early hopes in the very bud, and that is, The scorn and contempt, the reproachful names and nicknames, which the sensual world doth bestow on those, that pretend to any degree of seriousness in Religion: That person who hath not beforehand considered, that he must meet with scorn and contempt, for the sake of Religion, that he must be laugh'd at by the sensual world, for a scrupulous fool, and one that understands not his own liberty, hath not yet considered what it will cost him to be a Christian in good earnest. But now what can more encourage a Christian, to be content to be laugh'd at, and courageously to persist in a holy walking with God? and to be *yet more vile* (as *David* said, when *Michal* scoff'd at him, for dancing before the Ark, 2 *Sam.* 6. 22.) that is, more vile in his own eyes, and more base and vile in the account and esteem of the world? than

USE.

than to be aſſured of Gods approbation of ſerious Godlineſs now, and of his publick rewarding it hereafter: Nay, and that then, even thoſe wicked wretches, who have *had them in deriſion*, ſhall brand themſelves for **fools, in accounting their life madneſs, and their end without honour*, when they ſhall ſee them *numbred among the Children of God, and their lot among the Saints*. So that this ſhould fortifie us againſt the contempt, and reproach of the world, to conſider, That if we reſolvedly own our ſelves the Servants of Chriſt, and **confeſs him before men, he will confeſs us before our Father which is in heaven*; and on the contrary, (which may make thoſe over-modeſt perſons, who had rather ſtrain a point in Religion, than in that which they call civility, to quake and tremble) *That *he who is aſhamed of Chriſt, and of his word, in an adulterous, and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy Angels.*

*Wiſd. 5. 3, 4, 5.

*Matth. 10. 32.

*Mar. 8. 38.

III. Thirdly, and Laſtly, The glory and ſplendour of this bleſſed eſtate, thus completed, and manifeſted, *They ſhall appear with Chriſt in glory*. Their appearing will be glorious, in reſpect of their Bodies, which is largely dilated on by the *School-men*: That of the Apoſtle may ſuffice, 1 *Cor.* 15. 42, 43, 44. — *It is ſown in corruption, it is raiſed in incorruption, it is ſown in diſhonour, it is raiſed in glory, it is ſown in meakneſs, it is raiſed in power, it is ſown a natural body, it is raiſed a ſpiritual body* — And very glorious will it be too, in reſpect of their Souls: There will be a cleer viſion of God, to come in the room of *faith*, for though **now we ſee only through a glaſs darkly, but then*

*1 Cor. 13. 12.

face to face, though *now we know but in part*, yet *then we ſhall know as we are known*: There will be a full and perfect enjoyment of God, to come in the room of *hope*, and a perfect love of God, which doth complete the excellent grace of *charity*, which the Apoſtle ſaith ſhall abide, when faith and hope ſhall ceaſe. Now, how glorious muſt this needs be, and how inconceivably, as well as unſpeakably happy, to behold, to enjoy, and to love God, and that for ever, to have an *eternal weight of glory*, the enjoyment of everlaſting bliſs, the beatifick viſion of God, and the fruition of him, in light and love to all eternity!

And what greater Argument can be uſed to engage us to a holy, and heavenly life? than to conſider that glory and happineſs, which God hath reſerved, and will hereafter beſtow, as a reward of our faithful ſerving of him here? And yet, alaſs! how do vain men deſpiſe it? what low, mean, and undervaluing thoughts have they of it? nay, how ready are they to laugh at thoſe, as credulous fools, who will believe it? Tell them of appearing with Chriſt in glory? of happineſs in another world? Give us (ſay they) our ſhare and portion in this, keep your toys to your ſelf, carry your fine ſtories to fools, and children, we are wiſer, than to be cheated by them. This is the open language of ſome, who would be accounted the Wits of the Age. And indeed the ſecret language of cloſe Worldlings, is not much unlike it, who are better pleaſed to hear tydings of a fruitful year, or good trading, than any thing you can bring them of the glory and happineſs

USE.

pineſs of the other world. Certainly men would not ſo neglect and deſpiſe God, and his ſervice, damn themſelves with oaths, drown themſelves in drink; ſport away their time, trifle away their ſouls, be unclean, prophane, and unjuſt, take ſuch deſperate courſes as they do, if they did at all concern themſelves, for their eternal condition, if they did believe the endleſs miſery of obſtinate Sinners, and the infinite glory, and happineſs, of holy, and pious Souls in the other world.

Let us then labour to be more fully convinc'd of the reality of this glorious eſtate, and let us acquit our ſelves, as becomes the expectants of ſuch, and ſo great glory. Let us be more indifferent, and unconcern'd, for all the things of this world: To carry our ſelves as **ſtrangers and pilgrims*, is plainly to declare, that *we ſeek the heavenly Country.* Let us not ſuffer the empty vanities of the world, to devour our time, and thoughts, and ſtrength, but employ them on a far nobler deſign, the aſſuring our ſelves of the glory, and happineſs of Heaven, and Immortality. Let us generouſly diſdain the lure, and bait of the gayeſt things of the world, and not ſuffer our ſelves to be immers'd in ſenſuality, and to care only for the things of the body, and this preſent life, and to make that our only or chief buſineſs, as remembring, that all theſe things are to be looked on, and valued only in ſubſerviency to higher, and more important ends; but let us principally mind the concernments of another world, as believing that to be the great end of our Being. Let us carry our ſelves as becomes the heirs of a heavenly Kingdom.

*Heb. 11. 13, 14.

That

That of the Great *Alexander* is known, and famous, who when he was invited to try his skill in running at the *Olympick* Games, refuſed it with this anſwer, *That he would undertake it, if he were to run with Princes like himſelf, otherwiſe, he thought it beneath him.* A Chriſtian ſhould have the like Princely mind and diſpoſition: It doth not become us (in reſpect of the glory to which we are deſign'd) to run with the children of this world, in the purſuit of trifles and vanities, but with the Sons of God, and the Co-heirs of Heaven, that ſo we may obtain this heavenly glory. In a word, Let us *ſeek the things above*, and *ſet our affections on things above, not on things on the earth*, upon this conſideration, *That Chriſt our life ſhall appear*, and when he doth ſo, *we ſhall then appear with him in glory.*

And that I may the more engage and encourage you to this heavenly life, let me ſuggeſt to you the excellent Example, of this our worthy Friend, who was indeed a rare pattern of goodneſs, in all the ſeveral circumſtances of her life.

I have read, that it was the Cuſtome of the *Ethiopians*, thus to diſpoſe of the dead bodies of their friends: To dry the corps, and then to paint it, and put it into glaſs, that all who paſs by, might ſee the lineaments of the dead body. I am ſure 'tis of much more advantage to the living, to draw the lineaments of the mind, and to repreſent the vertues and graces of our deceaſed friends, that ſo we may be ſtirred up to bleſs God, for his grace and mercy

to them, and may be provoked by a holy emulation, to imitate them. And therefore (according to my mean talent) this I will attempt, wherein I do faithfully promiſe you, I will not ſo much endeavour to ſay what ſhe ſhould have been, but (according to the beſt of my knowledge) to give you a ſhort view of what ſhe was, and conſequently an intimation, what we ſhould be, if we would dye the ſame comfortable death which ſhe did.

Her Extraction many of you know; ſhe was deſcended from an antient, and worthy Family, in our neighbour *Kingdom*, and allyed to ſeveral noble, and worthy Families, both in this, and that Kingdom.

*Scotland.

Her Grandfather was Sir *Peter Young* of *Seton*, who had the honour to be *Tutour* to our late *Soveraign King James*, and by Him was honoured with ſeveral Favours, and truſted with ſeveral Employments of moment, being *Almoner* to the *King* for *Scotland*, and having the honour of being ſeveral times ſent *Embaſſadour* to ſeveral foreign *Princes*.

Her Father was that *pious*, *humble*, yet *profoundly learned* Mr. *Patrick Young*, *whoſe Works praiſe him in the gates*, and whoſe learned Labours have greatly obliged the World, whoſe friendſhip and correſpondence was highly valued by all his learned Contemporaries, both at home and abroad, (as is evident by ſeveral Letters I have ſeen to him, and by the Copies of many Letters of his to them, which I have ſeen under his own hand,) and whoſe memory is deſervedly pretious, to all that knew him, or have had any competent character of him.

But her greateſt honour was, that ſhe was *born of God*:

God: That's an honour indeed! in compariſon of which, the alliance to the greateſt *Princes* and *Potentates* of the world, is but meanneſs, and ſordidneſs. The truth is, her real, ſolid worth, needs not to be ſet off with any ſuch foyl as *deſcent* and *Pedigree*, for the vertue and piety of her life, did really dignifie the honour of her deſcent, and the honour ſhe hath received, by being the Child of ſuch a Father on earth, ſhe hath really enhanſed, by her ſerious endeavours to *glorifie her Father which is in heaven.*

The bent of her heart, was very early ſet towards God, and his Name, whoſe lively Image ſhe did bear.

She was (indeed) a very great ornament to her Sex, I cannot name any accompliſhment, which doth tend either to conſtitute, or adorn a Chriſtian, but God was pleaſed in ſome good degree to furniſh her with it.

She was a perſon of a moſt ſweet, and obliging converſation, of great integrity, and fidelity to her friends, and her **love was without diſſimulation*, not only in **word and in tongue*, but *in deed, and in truth*: She was not only affable, but real, and as ready to do good, as to wiſh well. For,

*Rom. 12. 9.
*1 Joh. 3. 18.

She was in works of mercy, both open-hearted, and open-handed: She would moſt affectionately pity the diſtreſſes of others, and was *ready* on all occaſions *to diſtribute, and adminiſter to the neceſſities of the Saints*; yea of ſo diffuſive a goodneſs, that ſhe was ready to *do good to all*, and did both by her counſel and example, provoke and ſtir up others to do the like.

She was a diligent hearer, an excellent remembrer, and a very conſcientious doer of the Word,

very constant, and diligent in taking all opportunities to attend upon it, and (though she were as competent a Judge of our compositures, as most of her Sex, yet) she did always most value that preaching, which was most plain and convincing, and most evidently grounded upon the written Word. How often would she bless God, for those seasonable directions and supports, which she hath found in her attendance upon the Word of God? And she would often say, *Had I chosen the Text, and directed to the Subject of discourse, nothing could have been spoken more suitable, and proper for my Condition.* And this (to my knowledge) hath occurr'd, in her occasional attendance on the Ministery of some, whom the World doth look on, as somewhat inferiour to some of their Brethren in accomplishments.

From which passage, I may (by the way) infer, the great veneration we ought to have for Gods Institutions, that we *receive a Prophet in the name of a Prophet*, and *not have the faith of our Lord Jesus Christ, with respect of persons*, but to own the power and efficacy of the Ordinances to be from God, and to receive every message that comes to us in his Name, (provided it be in some measure worthy of Him, in whose Name it comes) with the greatest awe and reverence, whoever the Messenger be that brings it.

She was one of those judicious Christians, who thought it very unworthy of the generous temper of a Christian, to be violently concern'd *about those LESSER things*, wherein the Kingdom of God consisteth not; her Religion was (indeed) very solid and substantial, not neglecting the form, but principally delighting

delighting in the power of Godlineſs: She did not frame her Religion, as the *Lacedemonians* did their Gods, according to the ſeveral faſhion of each City, thereby to gain Reputation amongſt men, but ſo well acquitted her ſelf in the profeſſion of it, as to gain the favour of God, and the eſteem of all good Chriſtians that knew her.

She was very much in private prayer, and ſhe hath often in my hearing thankfully mentioned the great advantage ſhe had by it: Whatever preſſures ſhe was at any time under, (*for what Son*, or Daughter, *is there, whom the Father chaſteneth not?*) in this ſhe rarely ever fail'd of ſpeedy and effectual ſupport: And indeed there is no one duty, that doth more fully ſpeak one a ſerious Chriſtian, than the diligent performing of this moſt excellent one: *The Hypocrite will not always call upon God*; for either prayer will lay ſuch a reſtraint upon him, as to make him leave ſinning, or elſe his ſinning will make him leave praying. *Job 27. 10.

The truth is, it is one of the great Characters, whereby to diſcern what any perſon is as to Religion; To obſerve their carriage within doors, and to ſee what conſcience they make of thoſe Duties, which none but God, and their own Conſciences, can be witneſſes to; For by-reſpects may prevail with corrupt perſons, and ſuch as are far enough from being good in good earneſt, to wear that cloke of Religion abroad, which they put off at home: She did herein therefore ſhew her ſelf to be a good Chriſtian, by making Conſcience of Relative Duties: For inſtance,

Her dutifulneſs to her Parents was very remarkable, of which I ſhall give theſe two convincing Evi-

Evidences: She had (as I have heard her ſay) a pious, but ſevere Mother-in-law, who was ſo far convinced of the unreaſonableneſs of her ſeverity to her, that upon her death-bed, ſhe did ſolemnly ask her forgiveneſs: And as to her worthy Father, He uſed theſe endearing words concerning her, not long before his death, *Here* (ſaith he) *is the Child, that never yet diſpleaſed me.*

Her deportment in the Relation of a Wife, did ſpeak her (without diſparagement to any) a great Example to her Sex: She was one of thoſe diſcreet Women whom *Solomon* calls, *A* *Crown to their Husband: The* *Heart of her Husband truſted in her, and ſhe did him good, and not evil, all the days* of their joynt-lives.

*Prov. 12. 4.
*Prov. 31. 11, 12.

She was a very prudent, and pious Governour of her Family, making it much her buſineſs to prevent, and reform diſorders in her Servants.

And certainly, there was never ſeen a more tender, affectionate, and indulgent Mother: What care did ſhe take of the Education of her Children? But her greateſt care was for their Souls: How did ſhe in this her laſt languiſhment, *charge them to ſerve and fear God, to love one another, to love God, and to love his Ordinances, and to love thoſe that love God?* telling them, *that they would find more comfort in this, when they ſhould come to dye, than in all the contentments of the World beſides.* And may it pleaſe God to give a gracious return to the many fervent prayers, and affectionate tears, which ſhe poured out to God for them; and though ſhe be dead, may there yet be ſuch fixed, and laſting impreſſions made upon their minds, of the

the pious Exhortations ſhe gave them, and the excellent Example ſhe hath left them, that they may throughly and entirely devote themſelves to God, and his Service.

She was *a woman of a *meek and quiet ſpirit*, which the Apoſtle tells us, *is in the ſight of God, of great price*: And this meekneſs of temper was a great furtherance of that excellent grace of Patience, which ſhe was the happy owner of, to a great degree: Her languiſhment was very long, and her diſtemper very troubleſome, but never was ſhe heard to utter an impatient word; ſhe had learn'd that excellent skill, of reſigning her ſelf, to the method and diſcipline of a wiſe and gracious God, and was fully ſatisfied, that his Providence could not erre, and ſo in *Patience poſſeſs her Soul*; ſhe would ſay, **Thou Lord doſt it*, and **It is the Lord, Let him do what ſeemeth him good.*

*1 Pet. 3. 4.

*Pſal. 39. 9.

*1 Sam. 3. 18.

Nor did ſhe *begin in the ſpirit, and end in the fleſh*, but went on perſeveringly in her Chriſtian courſe, to the end of her race, which God was pleaſed to crown, with a happy peace, and ſerenity of mind, which did not proceed from ſtupidneſs, or a lazy inconſideration, or an unwillingneſs to entertain her mind with ſuch thoughts, as became a dying perſon, for ſhe had a very great awe of God upon her Soul, and very diſtinct, and ſerious apprehenſions, of that great change which ſhe ſaw approaching) but from the hope ſhe had (though mixt with very humble, and ſelf-abaſing thoughts and expreſſions) of a bleſſed condition in the other world, and that God had by his grace, made her **meet to partake of the glorious inheritance of the Saints in light*: Her **tribulation did*

*Col. 1. 12.

*Rom. 5 3, 4, 5.

work

work patience, and patience experience, and experience hope, yea ſuch a well-grounded *hope, as render'd her not aſhamed.*

Hence it came to paſs, that ſhe could ſo calmly, and undiſturbedly ſpeak of death: She had often begg'd of God, to free her from the fear of death, and *ſhe was heard in what ſhe feared*, being delivered from the terrour of the King of Terrours; for which, ſhe did very humbly and thankfully bleſs God.

To conclude, I am very certain, there are none that knew her, but do believe they have very great reaſon to be confident, of her being in a bleſſed Condition, and that one who did live ſo well, could not dye ill. Would we then enjoy the ſame happineſs, let us take the ſame courſe ſhe did: Be much in prayer, be ſerious in ſerving God, make Religion your buſineſs, take all the opportunities you can of doing, and receiving good, manage and improve well the time which God gives you: Let this be your care, and it will be your comfort at laſt, when all the gay and glittering vanities of the world, which are ſo apt to dazle the eyes of inconſiderate Mortals, ſhall vaniſh and diſappear.

In a word, (and to re-inforce the whole deſign of this ſhort diſcourſe,) I beſeech you ſeriouſly conſider the great encouragement to a heavenly life, which this Text, and this Example repreſents to us, and to believe how reaſonable it is, that they who have ſuch hopes, ſhould draw off their affections from earth, and raiſe them up to heaven. Let us gird up the loyns of our minds, and ſteer our courſe ſo, as may effectually expreſs the greatneſs of our expectations,

tions, and that we do in good earneſt aim at the great things of another world. Oh! that men would but ſeriouſly conſider, how inconſiſtent it is, with the hopes, and expectations of an immortal crown of glory, to drown themſelves in ſenſuality, to live like brutes, or to place their happineſs in any thing here below; that we would reſolve betimes to live that life, which we hope to live eternally. This is the only way to be ſure of this bleſſed eſtate, for none can have a well-grounded hope, of *appearing with Chriſt in glory*, of being *like him when he appears*, (as the *Apoſtle expreſſeth it,) but they that *purifie themſelves, as he is pure.* Let us then reſolve to lead lives worthy of the name of Chriſtians, worthy of that Maſter we profeſs to ſerve, and worthy of that glory, which he hath reſerved, and prepared for them that ſerve, and fear him: That ſo the thoughts of the glorious appearing of Chriſt, may not fill our minds with conſternation, and aſtoniſhment, but may be the joy of our hearts; that when we ſhall receive our Summons to leave this frail life, we may upon good grounds be aſſured, that we have a better life, *that is laid for us, with Chriſt, in God:* And that *when Chriſt, who is our life, ſhall appear, we alſo ſhall then appear with him in glory.* Which God, for Chriſt's ſake, be pleaſed to grant: To whom be all honour, glory, and praiſe, now and for ever. *Amen.*

*1 Joh. 3. 2, 3.

*V. 3.

F

FINIS.